CAIN and ABEL

PARALLELED

With King CHARLES I. and his Murderers.

IN A

SERMON

Preached in S. *Thomas* Church in

Being the Anniversary Day of the Martyrdom

of King CHARLES I.

By [illegible]

LONDON:

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1664.

PErlegi hanc Concionem, cui Titulus (*Cain and Abel paralleld with King. Charles and his Murderers,*) *in quâ nihil occurrit Doctrina, Disciplinæve Ecclesiæ Anglicanæ, aut bonis moribus contrarium.*

Joh. Hall *R. R. D. Epist.* Lond.
Sac. Domest. Mar. 29. 1664.

To my Reverend Brother

THOMAS HIDE *D. D.*

and Chanter of the Cathedral Church in SALISBURY.

I Am not ſolicitous to give the World any other *account* of the publiſhing of this *Sermon*, but only this, That it was Preached at your *Motion*, and is now printed at your *Requeſt*; which was (it ſeems) animated by others of my then *Auditors*, who deſired to *ſee* what they had *heard*, and to have that in their *hands*, which otherwiſe was too apt to ſlip through their *ears*. What *Cenſures* I may undergo for this my *compliance* with your and their deſires, I am not able to divine; if it be from *Wiſe men*, remember you are either to bear the *Blame*, or to make my *Apology*; if from others, I hope I ſhall be able to bear the weight of their *diſpleaſure* my ſelf, and to requite their *cenſures* with *neglect*. For the *Sermon*, I have only this to ſay of it, That it was intended to upbraid none but the *guilty*, and among them none but the *impenitent*; and even to them the onely harm intended was

but this, to ſet before them, as in a Glaſs, the *heinouſneſs* of their ſin, that it might be a means (with Gods bleſſing) to accelerate their *converſion*, and rouze them up from that *Lethargy* of a *dead* and *dedolent diſpoſition* of heart, in which the moſt of them lie yet ſleeping; *If God peradventure will give them repentance to the acknowledging of the truth, that they may recover themſelves out of the ſnare of the Devil, who are taken captive by him at his will*, 2 Tim. 2.25,26. Of the *Principals*, I muſt confeſs, I think there is but little hope; but for the *Acceſſaries*, I hope they have not all ſinned the *ſin unto death*; and therefore for them I ſhall put up S. *Auſtines* prayer (upon that paſſage of the Pſalmiſt, *Let them be aſhamed and confounded*, &c. Pſ. 70. 2.) *Sic confundantur ut convertantur, quia converti non poſſunt, niſi confuſi fuerint*; let them ſo be *aſhamed and confounded*, that they may be *amended and converted*: becauſe they cannot be *converted*, unleſs they be ſo *confounded*. If this Sermon ſhould prove inſtrumental to do any ſuch good upon any one of their ſouls, I ſhould look upon it as a great *bleſſing* both to them and me. But leaving the ſucceſs of that to God, I ſhall content my ſelf at preſent with this *demonſtration* of my readineſs to ſerve you, and ſo remain, Sir, Your loving Brother,

Henry Glover.

Eph. 4. 19.

Aug. Enarr. in Pſal. 69.

28 MR 59

CAIN and ABEL
PARALLELD
With King CHARLES and his Murderers.

GEN. 4. 10, 11.

And he said, What hast thou done? The voice of thy Brothers bloud crieth unto me from the ground. And now art thou cursed from the Earth, which hath opened her mouth to receive thy Brothers bloud from thy hand.

IF I had the Liberty of chooſing a *Text* this day, not onely out of the *Sacred Bible*, but out of any other *Hiſtory* in the world, I ſuppoſe it would be impoſſible to find a *Parallel* for that *Tragedy* which *England* this day ſaw acted; there never having been ſuch a *piece of Villany* acted in the World before. It is ſtoried of *Conradinus* the ſon of *Conrade* the fourth, the laſt of the Noble Family of the *Barbaroſſa*, that being taken Priſoner in Battel by *Charles* King of *Naples* and *Sicily*, he was by the Inſtigation of Pope *Clement* the fourth, publiquely *beheaded* at *Naples*.

Here was a *King beheaded*, but then he had the honour to be *beheaded* by a *King*, not by a Tumultuous Rabble of his own *Rebellious Subjects*; and which is more, the *Headsman* who did the Execution, was presently *beheaded* by another, *Ne extaret qui diceret tam generosum sanguinem à se effusum*: that there might not be one able to *boast* that he shed that *Noble blood*. Here was some respect had to *Majesty*, but not so with our *Regicides*. The *sacred blood* which they shed was *vilely cast away*, as if the *Person* whose blood it was, *had not been anointed with Oyl*, 2 Sam. 1. 21. It being then impossible to find a Text that should represent this days Villany *to the Life*, we must be content with one that will do it, although in *fainter colours*. And truly I think this of *Cain* (the *oldest Murderer* in the World, except onely his *Father the Devil*, who was a *Murderer from the Beginning*) will come closest home to our *English Cainites*, or rather *Canibals*, (who were the *greatest Murderers* in the World, the *Devil himself* not excepted.) *Wo unto them, for they have followed the way of* Cain, *Jude* 11. And then the sufferings of *Abel the first Martyr*, will best express the sufferings of *King Charles the greatest Martyr* in the World. Thus the day is a *day of blood*, and the Text is a *Text of blood*; *Innocent* blood both, both *crying* blood, and both accompanied with a *Curse* upon the Shedders: The Lord said unto *Cain*, *What hast thou done? the voice of thy Brothers blood crieth unto me from the ground. And now thou art cursed, &c.*

We will observe in the Text but these two general Parts, a *Cry* and a *Curse*; a *great Cry*, and a *great Curse*; the cry of *Blood*, and the curse of the *Blood-shedder*. Both these we shall see exactly fulfilled, as well in *King Charles* and his Murderers, as in *Abel* and his. Where they run

parallel, I shall endeavour to compare them; and where they out-go *Cain* in Impudence and Villany, I shall as I pass along, take notice of it. And so I begin with the first part of my Text, a *Cry*, a *great Cry*, *The voice of thy Brothers blood crieth unto me from the ground.*

There be four sorts of sins especially that are said in Scripture to have a *Voice*; and though *men* do not hear the *Voice* of these sins, yet *God* doth. They are,

1. *The cry of blood* here in this Text. *Murther* hath a Voice, and a shrill Voice: though it be but the *blood* of the meanest *innocent Subject*, it never leaves clamouring till *expiation* is made by the *blood* of the *Murtherer*. And God hath a *Court of Inquisition* for such bloody sins, Psal. 9. 12. *When he maketh Inquisition for blood he remembreth them, and forgetteth not the* Cry *of the humble.*

2. The *cry* of that filthy, unnatural sin of *Sodomy*, *Men with men working that which is unseemly*, as the Apostle speaks, *Rom.* 1. 27. And this is a very crying sin; *Gen.* 18. 20. *The cry of Sodome and Gomorrah is great, and their sin is very grievous.* Those lustful *Benjamites* which we read of *Judg.* 19. 22. were unnatural *Sodomites*. *Bring forth the Man* (say they) *that came into thee, that we may know him.* And there went up a cry from *Gibeah* for that nights work, that was never appeased, till almost the whole Tribe was destroyed.

3. *The Cry of the oppressed*, groaning by reason of their Affliction, under the Bondage of their *Tyrannical Taskmasters*; and God hears the cry of such afflicted, oppressed souls, *Exod.* 2. 23. *The children of Israel sighed by reason of their bondage, and they cried, and their cry came up unto God.* Thus when men by *oppression* and *rapine* do

set their *Nests* on high, there is a *cry* of the very *Stones and Timber* against the unjust Builder; *The stone cries out of the wall, and the beam out of the timber doth answer it*, *Hab.* 2. 11.

4. *The Cry* of the poor *Labourers hire* detained from him by *fraud* or *violence*, and that *cry entereth into the ears of the Lord of Sabaoth*, *Jam.* 5. 4. When the poor man is defrauded of his wages on *Earth*, he sues for it in *Heaven*, *in forma pauperis*; and God will surely hear his cry, and punish thee for not paying of him; *Prov.* 22. 22, 23. *Rob not the poor, because he is poor, neither oppress the afflicted in the Gate: For the Lord will plead their cause, and spoil the soul of those that spoiled them.* This denotes the *grievousness* of these four sins that they have every one of them a *voice*, crying in the ears of the Lord for *vengeance*.

This in the Text, is the first of these, *The voice of blood. Innocent blood* you may be sure, for *Guilty blood* hath no voice. The blood of a *Malefactor* let out by the *hand of Justice* for the preservation of the *Body Politique*, makes no more noise in the ears of God, then the blood that is let out of a *vein* by the *hand of a skilful Physitian*, for the preservation of the *Body Natural*. So when a *Murtherers blood* is shed by the Magistrate, it hath no voice, its *dumb blood*, because God hath commanded it to be shed, *Gen.* 9. 6. *Whoso sheddeth mans blood, by man shall his blood be shed.* This then is *Innocent blood* (we are sure) because it hath a *voice*. And was not the blood that was shed this day such? Yes certainly; If *Abels blood* had a voice, this could not be still. The same ground of quarrel that *Cain* had against his innocent brother, these *Regicides* had against their King; what that was S. *John* will tell you, 1 *Joh.* 3. 12. *Cain was of that wicked*

one, and slew his brother; and wherefore slew he him? because his own works were evil, and his Brothers righteous. This was it, and this made them both not onely *innocent Sufferers*, but *eminent Martyrs*. *Facibus invidiæ inflammabatur in Fratrem*, (saith S. *Aug.* of *Cain*) *& quem debuerat imitari, cupiebat auferre.* *Cain* envied his brother, because he was more righteous then himself, and so thirsted for his bloud, whose vertues he ought to have imitated. Had these *Murtherers* but lookt with a Christian eye upon the vertues of the *Royal Martyr*, his eminent *Patience*, and *Meekness*, and *Charity*, his constant *Courage*, and *Resolution* rather to dye then do any thing unbeseeming a *Christian* and a *King*, they had had a fair Copy to have written after, and had never left their *Names* with such a *curse* upon them to *Posterity*. But the Devil of *Envy and Discontent* was entered into their hearts (as he did into the heart of *Judas*,) and that together with those other *Fiends* of *Covetousness*, *Ambition*, and *Sacriledge*, set them upon this *Hellish Project*. Thus *Esau* being discontented because his brother had the *Blessing*, vowed his death. Thus *Cain* being discontented because his Brothers *Offering* was more acceptable to God, shed his bloud. Thus *Ahabs* discontent, because he could not have his *Neighbours Vineyard*, cost innocent *Naboth* his life; and *when he had killed, he took possession.* Thus *Judas* being discontented (as it is conceived) because he could not get money for the *Ointment* that anointed our Saviours feet, *Joh.* 12. 5.) went away to the Priests, and betrayed his Master. And lastly, thus the *Devil* not being contented with his place in *Heaven*, rebelled against his *Maker*, and thereupon procured for himself a place in *Hell*. Now, put all these together, *Cain*, *Esau*, *Ahab*, *Judas*, and the *Devil*; make up (if you can) one com-

Aug. de Civ. Dei lib. 15 c. 7.

pound of their several sins, *Envy*, *Malice*, *Discontent*, *Pride*, *Ambition*, and *Sacriledge*; *beat them* all together till they are become *one great sin*, and you have the very *Picture* of these wretched *Regicides*, who acted over *all their sins* in this *one Murder*. No wonder then to hear of a *Voice*, when *Innocence* is assaulted with such a *legion of Fiends* together; what voice it is, you have in the next words, *viz.*

2. *The Voice of Bloud.* Of Bloud! that's not all. It is קול דמי in the Original, *The voice of bloods*. What is the meaning of that?

1. *Junius* is of opinion, that it was put in the *Plural Number*, because it was shed abroad upon the earth, and so ran here and there in *streams*, as if it had been seeking out of *new veins* to disperse it self in: And so though it were but *Bloud* in the body, yet now it was shed it became *Bloods*. *Vox sanguinum*, i. e. *sanguinis cade fusi, & hue illuc dissilientis ex ictu.* And then this expression will serve to aggravate the sin of Murder, and to shew the *cruelty* of shedding Innocent Bloud. *The Bloud-thirsty man* is usually in Scripture called איש דמים *a man of bloods*, so *Psal.* 5. 6. And if it be so in the murder of a *private person*, if that be a sin of such a *deep die*, that nothing but *bloods* will serve to express the *guilt* of it; what shall we say of *Rebellious Subjects* shedding the bloud of their *lawful Soveraign*, and letting it out *like water* upon the Earth? Surely this is *Bloods* indeed, and more then so, if we had more then a *Plural* to express it by. As when you break a *Looking-Glass* in pieces, every little bit of it will shew you your *face*, and so there is not *one face but many*, when the Glass is broken: so when that *Royal bloud* was shed, every drop of it had a *several voice*, and so it was not a *Voice*, but *Voices*;

not onely a *Voice of bloud*, but a *Voice of bloods*.

2. The *Chaldee Paraphrase* reads it, *Vox sanguinis seminum*, the voice of the bloud of seeds; or *vox sanguinis familiarum*, the voice of the bloud of Families; or *vox sanguinis generationum*, (as it is variously rendered) the voice of the bloud of Generations. Because it was not *Abels bloud* onely that was shed, but the bloud of all his *Posterity*, of all the *Families*, and *Generations* that should have come out of *his Loins*, if he had not been murdered. The bloud of *Abel* should have run in the veins of many others that were to descend from him; so that it was the *bloud of families*, the *bloud of Generations*, the *bloud of seeds*, which now by being shed lost its *prolifical vertue*. God (it seems) takes notice of this; and in this respect *Cain* was a Murderer, not onely of one, but of many. You may see this more clearly in 2 *King.* 9. 26. *Surely I have seen yesterday the bloud of Naboth, and the bloud of his sons, saith the Lord, and I will requite thee in this plat, saith the Lord.* We read of none but *Naboth* that was put to death, no mention of *his sons* being murdered with him, in all the history of his Trial, and condemnation, and execution, 1 *King.* 21. 13, 14. How then was it the *bloud of Naboth, and the bloud of his sons*? I suppose they are in the right, who do understand it, *De filiis nondum ab eo natis, sed qui geniti fuissent, si diutius vixisset*; Not of those sons which he had, but of those which he might have had, if he had lived longer. And so though his sons were not murthered *with him*, yet they were murthered *in him*. And God calls *Ahabs family* to account, not only for *Naboths* bloud, but for the *bloud of his sons* too, which he might have had, had he not been murthered. To bring home this to our present purpose. The *Murderers* of his late Majesty shed

Vide Munsterum in 2 Reg. 9 26.

more

more bloud then they were aware of; blessed be God, not the *bloud of all his seed*, so far the Divine Providence would not permit them to go. He hath been pleased to preserve the *sacred branches* of that *Royal Root*, and to make them flourish again, to keep alive that *great Name* in his *Posterity*. And yet for ought we know, the bloud of some of his *Posterity* was shed in his. This we may truly say, That one unhappy stroke let almost all the *bloud* of his *three Kingdoms* out of his *veins*; and 'twas Gods great Mercy that the *whole Land* (which in his fall was left almost lifeless, and bloudless, and spiritless,) had not *bled it self to death*; which would surely have come to pass, had not God himself been pleased to stop the *issue* of that *bloud* with his own *hand*, in the *Restauration* of our *Gracious Soveraign*. So 'twas *vox sanguinum*; the voice of blouds. But whose bloud was it? that is the next thing.

3. *Vox sanguinum fratris tui*, the voice of thy *brothers* bloud. That was an horrid act of *inhumanity* indeed. To kill a *stranger* is a savage act; to destroy the *Image of God* in any person living (without just cause) is a grievous sin: but to kill a *brother*, this dies the sin of Murder of a deeper *bloud-colour* then ordinary, and leaves a double guilt upon the soul. To kill a brother is (as it were) to let the bloud out of a mans *own veins*, when as it is the self same bloud that runs in his brothers. A brother in the *Greek Tongue* is called Ἀδελφός, because brethren do lye all in one *Womb*, in one *Belly*. And how inhumane is it for those that drew *bloud* and *breath* from the same *Parents*, to take away that *bloud* and *breath* one from another? so to kill a brother is hainous, but to kill a *pious*, *innocent* brother, more hainous yet. When a man is persecuted for his *Piety*, and murthered for his *Innocency*,

and

and slain for *Righteousnes sake*; this is not onely to strike at the *Image of God*, and destroy that in the man (as every Murderer doth,) but it is to strike at *God himself* in the man. When a Christian is thus *wounded*, Jesus Christ *bleeds*, *Act.* 9. 4. The bloud of *Innocents* doth *cry*, but the bloud of *Martyrs* doth *shriek* in the ears of the Almighty. And thus was *Cains* sin aggravated in the person whom he slew. But alas! *Cain* was a *Saint* to these men we are now speaking of. He shed the bloud of his *brother*, these of their *Father*, even the *Common Father* of their Country. If we should alter the words a little, and in stead of *fratris tui*, say *patris tui*, in stead of *thy brothers bloud*, say *thy fathers bloud*, we should make the matter a little worse; but it would still fall short of the savage *barbarity* of these *Tragical Murtherers*. Had they with *Romulus* killed their own *brother*, or with *Oedipus* their own *father*; had they with *Medea* chopt their *children* in pieces, or kickt the child out of their *wives bellies* with *Nero*, or ript up their *Mothers bowels*, to see the place they lay in before they were born; all this had been a sort of *Piety* to what these Monsters did. To be short; *Fratricide* is a hainous sin, but *Regicide* is far more hainous then that. To kill a man is *homicide*, to kill a father is *parricide*, but to kill a King is *Deicide*; that's but *Man-slaughter*, but this is a sort of *God-slaughter*: God himself calls them *Gods*, and man is forbid to *curse them*, much more to *kill them*; he must not use his *tongue* to their *dishonour*, much less is he permitted to take up a *sword* for their *destruction*. *Thou shalt not revile the Gods, nor curse the Ruler of thy people*, *Exod.* 22. 28. You see then in respect of the *person* whom they slew, how far these men have out-gone *Cain* in villany; and you shall see the same in other respects by and by.

Thus we have *seen bloud*, and we have *heard bloud*. The *sight* of bloud is no pleasant sight; and the *voice* of bloud is no pleasant hearing; especially if you consider to whom it cries, and for what purpose; which is the fourth particular.

4. *Clamat ad me*, saith God, it crieth unto me. The word צעק here used, doth signifie *exclamare*, *vociferari*, to whoop or hollow; to cry out with abundance of *earnestness* and *violence*, as one that is in any great danger, would do for *help*; and that generally not with any *articulate*, *significative voice*, (that's דבר) but onely with a *great noise*, as if the voice of bloud were that which would even *fill the ears* of God, that he should *hearken* to nothing else, till that were avenged. So then it is not a *small*, *still voice*, but a *loud*, *fearful*, *shrieking voice*, and *clamat ad me*, saith God, it crieth unto me, that is, it is a *voice* crying for *Justice* to the *Judge* of all the World; a voice crying for *vengeance* to him, *to whom vengeance belongeth*. 'Tis a voice of bloud calling and crying out for bloud, *that they who have shed bloud may have bloud to drink*; *Rev.* 16.6. Thus doth all *innocent bloud* cry and shriek in the ears of the Almighty. No other innocent bloud that ever was shed in the world, hath any other note, but onely the bloud of *Jesus Christ*. That is indeed *better bloud* then that of *Abel*, and so *speaketh better things then that of Abel*, *Heb.* 12. 24. It cried for *Mercy*, and for Mercy to the very *Murtherers*, whose souls (some of them at least) were washed with that very bloud which their hands had shed, *Act.* 2. 23. with 38. The efficacie and vertue of that *Prayer* of our blessed Saviour, *Father forgive them, for they know not what they do*, made that pretious innocent *bloud* a soveraign *bath*, to cleanse their souls who had shed it. And

so

so the *blood of Christ* did out-crie even the *blood of Christ*; that is, The voice of Christs bloud as *Mediator*, did crie louder for *Mercy*, then the voice of Christs bloud as an *innocent Sufferer* did cry for *vengeance*. Thus that bloud cried, and still doth crie for *Mercy*; but all other innocent bloud (having no *merit* in it self to cleanse souls) doth cry for *vengeance*, and will never leave crying till it be revenged. *The souls of those that lay under the Altar*, (Rev. 6.9. *who were slain for the word of God, and for the testimony which they held, cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our bloud on them that dwell on the Earth?* Not as if those blessed souls were *Vindictæ Cupidi*, or had the least *malice*, or desire of *revenge* against their Murderers. Such an *opinion* will not suit with that *happy state of bliss* in which they are. But as the *bloud of the Sacrifice* (saith *Grotius*) which was poured at the *foot of the Altar*, did as it were mind God of the *Sacrifice* which was offered up to him upon the *Altar*: So the souls of these *Martyrs*, which are said to lie ὑποκάτω τοῦ θυσιαστηρίου *under the Altar*, do as it were continually put God in mind of their *innocent sufferings*, and stir up his *justice* to take vengeance on their Murderers. So did the bloud of our *Royal Martyr* crie, and that under the *Altar* too, being slain for the *Testimony which he held*, and it cried so loud, that all his *Kingdoms* heard it from one end to the other, and *shook* at the noise, and could never have rest till God heard the crie of it, and avenged it. Grot. in Apoc. 6.9.

5. Once more, and I have done with the first part of my Text. *A voice! a voice of bloud*, of *brothers bloud*, and that *crying bloud*; not whispering, but clamouring for vengeance. Now lastly, From whence doth it cry? Why, *clamat de terra*, it crieth from the ground which

had received it from the Murderers hand. As if the *Earth* it self had shewed some *compassion* in drinking of it in, when the *Murderer* shewed so much *cruelty* in the letting of it out. Or rather, as if the Earth would have hid the bloud, or *Cain* would fain have hid it in the earth, but yet it could not be; for when it was *covered* in the earth, yet still it did *crie*; and when it could not be *seen*, yet still it was *heard*. Thus vengeance pursues Murderers, and (as the Poet could tell us) *Raro antecedentem scelestum deseruit pede pœna claudo*; when such bloudy sins do march in the *Front*, vengeance will not fail to bring up the *Rear*. The very *Barbarians* themselves had it either from *Experience*, or from *Natural Light*, that *Murderers could not go unpunished*: which made them say one to another, when they saw the *Viper* hanging on S. *Pauls* hand, *Act.* 28. 4. *No doubt this man is a Murderer, whom, though he hath escaped the Sea, yet vengeance* (Δίκη, *the Goddess of Justice*, saith *Vatablus*) *suffereth not to live*. They acknowledged that there was a *Nemesis*, a *Vindictive power* somewhere, that would not fail to execute *vengeance* upon men of bloud: the bloud will cry still, when the man is dead and buried, that owned it. And thus it is here, *Vox de Terra*, a voice out of the earth, but yet a voice that (like the crie of *Sodoms* sin) reacheth up to *Heaven*, and a voice that pursues the Murderer down to *Hell*. *John Baptist* was the *voice of one crying in the Wilderness*, *Isa.* 40. 3. but this is the *voice of one crying in the earth*, and crying out of the earth. That voice out of the Wilderness called for *Repentance*; but this voice out of the Earth calls for *Justice*. We read of the *Wizards* in *Isa.* 8. 19. that they did *peep and mutter out of the earth*. Forerius saith, that the [illegible] there rendred *Familiar Spirits*, were *spiritus in sepulchris morientium, & locis subterraneis*, qui

Horat.

Forer. in Isa. 8. 19.

qui Rogati voce stridula respondebant; some subterranean spirits lying in the sepulchres of the dead, which gave answers to those that consulted them, in a strange kind of hissing voice. But now, as if *Necromancie* and *Witchcraft* were but a petty sin to this; the bloud of the Innocent doth not *peep and mutter*, but *cry and roar* out of the earth. And when the Murtherers think 'tis safe covered, and there shall be no more tidings of it, when they have hid it, and buried it, and hope it is forgotten, even then there is *spiritus in sepulchris mortuorum*, a spirit in the sepulchres of the dead, that lifts up its voice afresh, and cries out in the words of *Job*, *O earth, cover not thou my bloud*, *Job*. 16. 18. And thus we have found it true by experience; there was *spiritus in sepulchro Regis*, a spirit of vengeance that cried out of the *Kings Grave*, and never left crying till the *curse* came a *dozen years* after upon the *shedders* of it. Which brings me from the *Cry* to the *Curse*, the second part of my Text, *And now art thou cursed from the earth, which hath opened her mouth to receive thy brothers bloud from thy hand.*

Cain was cursed *presently*, though the curse did not *presently* overtake him in all the *parts* of it: so are all *Murderers*, so especially were these. No sooner is the *stroke* given, but the *curse* falls, as the *Bullet* is at the *Mark* in the very instant that the *Powder* fires, so saith God, *Nunc maledictus es*, *Now*, at this very *instant*, *thou art cursed*, *&c.* But before I come to take notice of the *Curse* it self, and to compare the curse of *Cain* with the curse of *King-killers*, I shall crave leave a little further to compare the *Persons* and *Dispositions* of these men, with the *Person* and *Disposition of Cain*; that when we have seen how well they agree in their *Qualities*, we

may the more admire the *justice* of God, who hath made them to agree so well together in their *Curse*.

1. It is observed by the Jews that *Cain* was grown upon the matter an *Atheist*, before he slew his brother. There is in the *Jerusalem Targum*, a *Dialogue* of what passed between *Cain* and *Abel* in the field. *Cain* said to *Abel*, *There is no judgment, nor Judge, nor any other World after this; there shall no Reward be given to the Just, nor revenge taken of the Wicked; the World was not created by the Mercy of God, nor is it governed by his Mercy: why else was thy offering accepted and not mine?* And *Abel* answered, *There is a judgment, and there is a Judge, and a World to come, and a Reward for the Just, and vengeance for the wicked. The World was created by the Mercy of God, and is governed by his Mercy; because my works were better then thine, therefore my offering was accepted and thine not.* Thus they contended together in the *field*, and then *Cain* rose up against his brother and slew him. *Jonathan Ben Uziel* adds, *Fixit lapidem in fronte ejus, & interfecit eum*, He beat out his brains with a stone. So that (I say) taking it upon the Authority of these *ancient Paraphrasts*, it appears to be at least their *opinion*, that the *Devil* had first tempted *Cain* to *Atheism*, to a disbelief of *judgment*, and *the World to come*, before he could tempt him to *Murder*. And truly, I think our *King killers* were of *Cains* Religion, that is, of *none*, as arrand *Atheists* as he. It seems to me impossible, that such a sin should have been committed, by men that did believe a *judgment to come*, or had any thing of *Faith*, or of the *fear of God* left in them: So that as *S. Bernard* saith of *Cain*, *Nec dum fratricida, fideicida fuit*, he had cut the *Throat* of his own *Faith*, before he killed his brother. We may say the same of these men. They were

Bern. Ser. 25. super Cant.

fideitida, before they were *Regicida*, Men of *no Religion*, before they could act a Villany, that was so contrary to *all Religion*.

2. *Cain* talked with *Abel* his brother, before he slew him, *ver.* 8. Some understand it thus; That *Cain* for the present, *dissembled his anger*, and gave his brother *good words*, that he might get him out into the *field*, and have the fitter *opportunity* to kill him. And then, here is in *Cain* a notable example of a *bloody hypocrite*, who *fawns and flatters*, that he may *kill and destroy*. So *Joab* took *Abner aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died*, 2 *Sam.* 3. 27. And as if our *King-killers* had learned this *craft* from their *Father Cain* himself, they held the *King* with pretended *Parlees*, and *Treaties*, and a seeming *desire of accord*, even when the hearts of many of them were fully set to murther him. God deliver us, and the Kingdom from such *Crocodiles*, who weep over the *head*, when they have a mind to feed upon the *brain*; from such *Judas's*, who have *oyl* upon their *tongues*, whilest they have *murder* in their *hearts*, *whose words are smoother then butter, and yet they are drawn swords*, *Psal.* 55. 21.

3. *Josephus* tells us, That *Cain* after he had killed his brother, and was gone out from the presence of the Lord, turned *Robber*, and so became the *first Robber* as well as the *first Murtherer* in the world. And here certainly our *King-killers* have out-gone him. As the whole world cannot match them in *blood-guiltiness*, so neither can it equal them in *Robbery*. The *Tartars* themselves, among whom *Theevery* is tolerated by a Law, were never so great *Theeves* as these. They Robbed *three Kingdoms* of their *lawful Soveraign*, and they robbed the *lawful heir* of his *Kingdoms*, and they robbed the *Church* of its *Revennes*, Joseph. Antiq. lib. 1. cap. 3.

venues, and in doing so, *they robbed God*, *Mal.* 3.8. They robbed the *People* of their *Pastors*, and they robbed the *Pastors* of their *maintenance*; they robbed the *Nation* of infinite *summs of Money*, and they robbed *hundreds of Families* of their whole *Estates*. And (which was worse) they did what they could, to rob us all of that which is dearest to us, *our Religion and Christianity*. Never were there such *Robbers* in the world as these; here *Cain* himself lies behind, and cannot come near them.

4. And as they were more *Notorious Robbers*, so they were more *impudent Murderers* then ever *Cain* was. He drew his brother out into the *field*, a private place; his *Conscience* being (it seems) so startled at the *Guilt* of his sin, that though the World was so thinly peopled, that there were none but his *near Relations* on earth, yet he durst not commit it *openly*, but drew him into a *secret place*, thinking to *conceal* the Murder, and probably to have made such an excuse to his *Father*, as *Josephs brethren* did to their *Father Jacob*, *That some evil beast had torn him in pieces*, *Gen.* 37. 33. so hainous a sin is *Murder* in the eyes even of *wicked men*, that it is ashamed to walk *bare-faced*, though the sword of *Humane Vengeance* be not drawn to pursue it. But these wretches acted their villany in the *most publique place of the Kingdom*: as if *Murder* were now become *Meritorious*, and the *greatest of Crimes* durst impudently proclaim it self to be a *Vertue*, *They poured out this sacred bloud upon the top of a Rock, and poured it not upon the Ground to cover it with dust, that it might cause fury to come up to take vengeance*, *Ezek.* 24. 7, 8. so that *Cain* was a *modest*, *shame-fac'd Murderer*, compared with these men. S. *Hierom* tells us from the Tradition of the *Hebrews*, that the place in which *Cain* slew his brother, was the *Field of Damascus*, which thence took its

Hieron. in Ezek. 27.

name

name *Sanguinum Bibere*, Drinking Blood. And there was as much reason that the place where this sacred blood was shed, should have been called *Aceldama*, The field of Blood, had there not been some kinde of *Expiation* made, by shedding the blood of some of the Murderers *upon the same place*. And so the *curse* fell upon them in a most *exemplary* way; as if God had said to every one of them in particular, as he did here to *Cain*, *And now thou art cursed from the Earth* (from that very same Earth) *which hath opened her mouth to receive*, &c. which brings me about again to a more particular survey of the *Curse it self*, and the *correspondence* that may be observed, as well in the *Punishment* as in the *Sin*, of *Cain* and these *Murderers*.

Maledictus tu à Terrâ, that's a heavy Curse. You may observe the difference between *Adams* curse and *Cains*; *Adams* was *Maledicta Terra propter te*, Gen. 3. 17. the curse lighted mainly upon the earth: but *Cains* curse came home, and lighted upon his own person, *Maledictus tu à terra*, cursed are thou from the earth. That was, *Cursed be the earth for thy sake*; but this is, *Cursed be thou for the earths sake*. When God curseth a mans *Goods* and *Possessions*, it is not half so much, as when he curseth *himself*, his *soul and body*. But *Cains* was both, a *double curse*; he was cursed and the earth too: *Cursed art thou*, there's the curse upon his *Person*; and *the earth shall not yield her increase*, there's the curse upon his *Possessions*. One *single curse* is not enough for such *Murderers*, they are followed with *curse upon curse*, *Cursed in their Baskets, and in their Store*; *Cursed in the City, and in the Field*: So was *Cain*; he built a City, but it seems, stayed not long in it; the *furies of his Conscience* (as 'tis thought) drove him out into the *Field* again, and the City was called by his

Sons name, ver. 17. And lastly, *Cursed in the fruit of their Body, and in the fruit of their Ground, and in the fruit of their Cattel*, Deut. 28. 16, &c. All this came home upon *Cain*. And the heaviest of all *temporal curses* is, when God (who often *visiteth the sins of the Fathers upon the Children*) doth curse the *fruit of a wicked mans body*, and gives him *cursed children* for his *cursed sins*. *Cain* was cursed in his *soul*, and cursed in his *substance*, and cursed in his *posterity*. His *children* were *cursed* children, not one of them came to good. Their *wickedness* infected the whole world, and brought the *Flood*, and that *Flood* swept all the *posterity of Cain* away, not one left. I do not wish this *curse* upon the *children of our King-killers*, rather let them live to see all their *Fathers sins which they have done, and consider and do not such like, that they may not die in the iniquity of their Fathers*, Ezek. 18. 14, 17.

And now, let us consider how God hath brought home the rest of *Cains curse* upon the children of *Cain*, those *men of bloud*, that murdered the King; and by the *dreadfulness* of the curse, learn for ever to *detest and abhor* the sin. The cry of that *Royal bloud* you have heard already, and all the Land heard it, and groaned under it for many years; but now the *Curse* hath overtaken the *Cry*. We will pursue it *step by step*, that we may see and admire the *justice of God* in the *exemplary* punishment of that *enormous* sin.

1. That the earth was cursed that received the *bloud of Abel*, ver. 12. *When thou tillest the ground it shall not henceforth yield her increase*. We are told that *bloud defileth a Land*, Num. 35. 33, that it doth ever; and the *Land cannot be cleansed of the bloud that is shed therein, but by the bloud of him that shed it*. Therefore there was no *satisfaction to be taken for the life of a Murderer*, because

the Land could not otherwise be purged, *ver.* 31. To saith *Solomon*, *Prov.* 28. 17. *A man that doth violence to the blood of any person, shall flee to the pit, let no man stay him*: that is, let him die *without Mercy*, let no man *mediate* for him. But beside this, *A bloudy Land* being thus defiled, is sometimes in Gods judgment, made a *barren Land*: and the *soaking* of an Estate in *blood*, is equivalent to the sowing of it with *salt*. *Psal.* 107. 34. *A fruitful land turneth it into barrenness, for the wickedness of them that dwell therein.* The Country of *Sodom* and *Gomorrah* was turned into a *salt Lake*, for the wickedness of the Inhabitants. Thus doth Gods *curse* many times get into *wicked mens estates*, so that they crumble away without any other reason to be given, further then that the *Flying Roll is consuming the beames and the timber*, *Zach.* 5. 4. Let them look to that, who have built their *houses in blood*. This is certain, That the curse for this Murder did hover a long time, like an *Eagle* over the whole Kingdom, which hath been by reason of it, for many years a *Land of Noise*, that is, a *Land of trembling*. There was a *cup of trembling* put into our hands, and we were made to drink the *wine of astonishment*, and were never quiet till this bloud was revenged. *The voice* of it *shook* the whole kingdom, and *shattered* it in pieces. And so part of the Curse fell upon the Earth.

2. *Cain* himself was cursed that shed this bloud. And this is one great part of his curse, that he should be a *Fugitive and Vagabond upon the earth*, *ver.* 12. that is, That he should be pursued hither and thither, by the *Furies* of his own *Conscience*, driven up and down the world, as one that is pursued with a *Hue and Cry* by the *Ministers of Justice*, so that he should never find a quiet *Habitation* more as long as he lived. So *Junius* expounds this part

of the Curse, that by it is meant, *Corporis & animi instabilitas, ex diris conscientiæ*, the unsettledness both of his body and mind, through the terrours of his Conscience. And thus *Euripides* brings in *Orestes* after he had slain his mother; Περιπολῶν ἐν ἀγαθῷ ἐκ ἀγαθοῦ, running up and down *Greece*, having his Conscience stung, like a *Beast* that is pricked with a *Fly*, and so never able to be quiet any where. This *punishment* was very exemplary in the *Jews*, after they had crucified the *Lord of Life*; *Dispersi, palabundi, cœli & soli sui exortes, vagantur per orbem, sine homine, sine Deo Rege*, saith *Tertullian*. They had never a certain abiding place since, but as *banished* men, they put in where they may be permitted to live; never a *Temple*, nor *publique Sacrifice*; never a *King* to govern them, nor a *God* to take care of them. Insomuch that *Nicephorus* calls them *Theatrum Vindictæ Divinæ*, the Theatre of Divine Vengeance. And this was *Cains* punishment; He was not yet in Hell, but Hell was got into him, and that made him *restless*, endeavouring (if it had been possible) to *flee from himself*, as carrying his own *Tormentor* in his own *bosome*. The *Guilt* of his soul set Spurs (as it were) to his *body*, and made him continually to be in a restless motion. And this (if you consider it) is the very Curse that is fallen upon the *Regicides*, those of them especially, that have hitherto escaped the *Sword of Justice*. They are in the *Land of Nod*, *Mobilis & Vagi*, frighted with the Noise of the *Fetters* of their own *Consciences*; and still afraid lest they hear the feet of the *Revenger of blood* behind them. Thus is that Curse fallen upon them, then which *David* (by the Spirit of *Prophesie*) could not *imprecate* a greater upon the enemies of God and his Church, *Psal.* 109. 10. *Let them be continually Vagabonds, and seek their bread out of desolate places.* Indeed we read

Tertul. Apol. c. 21.

in Scripture of a company of *holy Vagabonds*, that did *wander about in Sheeps-skins, and Goats-skins, being destitute, afflicted, and tormented, of whom the world was not worthy, they wandred in Desarts, and in Mountains, and in Dens, and Caves of the earth*, Heb. 11. 37, 38. This was not their *curse*, because not for any *crime*; nor their *misery*, but their *happiness*. The *world* was not worthy of them, though they were not thought *worthy* to live in the *world*. But to wander as *Cain* did, with a *guilty conscience* up and down the world, this is a *Curse* indeed, the very curse that the remaining *Regicides* are now under.

3. *Cain despaired* when he heard his sentence. *My punishment* (saith he) *is greater then I can bear*; or as others read it, *My sin is greater then can be forgiven*. He that before could not be brought to *Repentance* with the sight of his *sin*, is now upon the sight of his *punishment*, driven to *desperation*. And this S. *Bernard* calls the greatest of *Cains sins*; *Grande illud scelus evomuit, major est iniquitas mea*, &c. He *vomited* out (saith he) this great *blasphemy*, *My sin is greater then can be forgiven*. A sin that is injurious, 1. To the *Mercy of God*; for it makes God to be weaker then Sin, weaker then the Devil, as if his *Mercy* must be triumphed over, and *led captive* by Satans *malice*. And therefore S. *Bernard* having repeated those prodigious words of *Cain*, *My sin is greater then can be forgiven*, cries out, *Mentiris Latro*, Thou lyest Villain, *Major enim est Dei pietas quam quævis iniquitas*, for the Mercy of God is greater then any iniquity of man. 2. To the *Merits of Christ*; For it is to charge the Death and Passion of *Jesus Christ*, with weakness, and impotency, and insufficiency; as if the *Devil* were more mighty to *destroy*, then *Christ* is to *save*. To which the same *Father* replies again, *Quid tam ad mortem quod non Christi morte*

Bern. Ser. 3. de S. Andr.

Bern. super Cant. Ser. 61.

Salvator? What sin is there so deadly, that *Christs blood* cannot heal? Yea, but *Cain* (saith he) was not a *member* of Christ, and therefore had nothing to do with the *merits* of Christ. He could not say, *Quod mihi deest, usurpo mihi, ex vesceribus domini*, I will fetch *honey* out of the *bowels* of the *Lyon* of the *Tribe of Judah*; *quæ viscera per vulnera patent*, whose very *bowels* you may see through his *bleeding wounds*. 3. It is utterly destructive to true *Repentance*, and so a sin against the very *Remedy*. For this is it which makes wretched sinners *desperate*, when they look upon God as all *Fire* and *Fury*, *Wrath* and *Indignation*, *Vengeance* and *Terrour*, but they apprehend nothing of *Mercy* and *Compassion* in him. This was it that made *Judas* hang himself, and *Cain* run from God. And truly, I am afraid this Curse fell upon many of the *Regicides* too; upon some the *curse of Desperation*, upon most of them the *curse of Obduration*, that same ἀμετανόητος καρδία, *a hard and impenitent heart*, *Rom.* 2. 5. S. *Gregory* saith upon this speech of *Cain*, that he committed the sin against the *Holy Ghost*. I dare not say this was that sin, but if we may judge by S. *Austins* κριτήρια, who makes it to lie mainly in *final impenitency joyned with desperation*, I doubt many of the *Regicides* came as near to it as *Charing-Cross* is to *Whitehall*. None of them (that ever I heard) even when they came to *Execution*, manifested any great signs of *Repentance*, for this horrid *Murder*; some died *stupidly*, others *justified* it, others *excused* it. They that are yet alive, have their *hearts* hard enough, were their *hands* but strong enough to act over the same sin again. So that here too is *Cains* Curse right, *The plague of an impenitent heart is fallen upon them*.

Greg. Mag. in Psal. 51. 11.

Aug. Expos. in choat. Ep. ad Rom.

4. *Cain* was afraid that *every one that met him, would stay him*: such was the terrour of his *guilty conscience*, that

that he took himself to be an *execrable devoted person*, an *Outlaw* that any one might kill that would. Nay, not only so, but the word may be read in the *Neuter Gender*, *Quicquid invenerit me*, &c. whatsoever doth meet me, will slay me. And so he was afraid not only of *men*, but of the *beasts*, and *creeping things*, and *fowls of the air*. He was afraid lest God should arm the very *irrationall creatures* to be the *Revengers* of this bloud. As (you know) God sent *Hornets* to drive out the *Canaanites*, *Exod.* 23. 28. and commanded *Bears* to tear in pieces those *lewd children* that mocked the *Prophet*, 2 *King.* 2. 24. And this very *terrour of Cain*, lest *every thing that met him should slay him*, lay upon the *hearts* of our *King-killers* too. A *Panick fear* surprised them, as it is the property of the *Workers of Iniquity*, *to be afraid where no fear is*, *Psal.* 53. 5. They were *feared* with their own *shadows*, and (if Report lye not) with their own *dreams*; the very thoughts of their hearts were as so many *Scorpions* still stinging them, and that in the time of their greatest Prosperity. They lived in perpetual *Frights* and *Fears* as wretched *Cain* did. And so this part of the Curse fell upon them too. *They were afraid that every one that met them would slay them.* Fagius in loc.

3. *The Bond set a Mark upon Cain*, which was partly to *secure him* from his fears of being killed by the next he met, and partly *to warn others* by his example to take heed of shedding bloud. What this *Mark* was, is very uncertain. Some of the *Jewish* Writers have a *fansie* that it was a *Dog* which always kept him company, and suffered no person to come near him. A *fansie* that will suit well enough with *our King-killers*, who (no doubt) had a *Dog* to wait upon them ever after; they were *dogged* with the *terrours* of their *guilty conscience*, which fol-

followed them still close at the *heels*, till vengeance overtook them. Others say, it was a *tremulent bloody aspect*, that frighted all that came near him, so that they would say, *Fugiamus hinc, iste est crudelis ille homicida, qui fratrem suum occidit*; let us flee hence; this is that cruel *Murderer*, who killed his *Brother*. Others again say, it was a *perpetual trembling of all his members*; which they gather from the *Septuagints* Translation, [illegible], that he should go up and down the world *groaning* and *trembling*. Lastly, others will have it to be a *continual trembling of the earth* under him, so that it made all persons afraid to come near him; and this they gather from the *Land of Nod*, that is, the *Land of Trembling*, in which he dwelt, *ver.* 16. Whether the *earth did shake* under *Cain*, I know not; sure enough the whole *Kingdom shook* under the Murderers of the King. Be the *Mark* what it will, it was that which made him an *Example* and *Terrour* to others, and a greater terrour then his *death* could possibly have been. Our Law condemns *Notorious Murderers* to be hanged on a *Gibbet*, there to rot, and this *in terrorem*. Now suppose *Cain* had been served so, in less then twenty years there had been no *Mark* nor *Memory* of such a *Person*, nor perhaps of such a *Sin*. But now that *Cain* was driven up and down the world, for the space (as 'tis conceived) of several hundred years with Gods *Mark* upon him, as a *living*, *walking Monument* of vengeance, this was such a *punishment*, as was most likely to effect the ends for which God appointed it, *viz.* to *deterr others* from Murder. And surely God hath set a *Mark* upon these Murderers too, enough (I hope) to deterr *all but themselves* from the like sin. He hath set a *Mark of infamy* upon them and theirs; he hath made them an *astonishment* to themselves and the World; and (which

Fag. in ver. 16.

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is worse) he hath (as I noted before) set a *mark upon the souls* and *consciences* of many of them; he hath *seared them with an hot iron*, 1 *Tim.* 4. 2. and given them up (as it is to be feared) *to a reprobate mind*, *Rom.* 1. 28. so they have *Cains Mark* upon them; and in this also they share in his punishment, as well as in his sin.

6. *Cain* (being condemned) with his Mark upon him, *went out from the presence of the Lord* *ver.* 16. That is, *Ab Ecclesia fidelium exulavit*, saith *Fagius*, He was banished from the Church and Ordinances of God; he never frequented them more, nor *offered sacrifice* more, after he had killed his brother. And being thus cast out of the Church, he lost the *light of Gods countenance*, which was so sad a part of his Curse, that *Cain* himself complains of it, *ver.* 14. *And from thy face* (saith he) *shall I be hid*. *Gregory the great* upon that passage of the *Psalmist*, *Psal.* 51. 11. *Cast me not away from thy presence, &c.* hath these words, *A facie Dei projicitur, cui spes veniæ post peccatum negatur*; He is cast out from the presence of the Lord, who grows *desperate* after sin committed. *Cain* was now in a desperate condition, and cries out, *From thy face shall I be hid*; that is, I shall never approach near thy *Gracious presence* more, I shall be out of thy *Protection*, and *special favour*. So *Gods hiding of his face*, signifieth the withdrawing of his *comforts*, *care*, and *protection* from a person, *Psal.* 13. 1. *How long wilt thou forget me, O Lord, for ever? how long wilt thou hide thy face from me?* Gods *hiding his face* from a man, is his *forgetting* of him; and his *forgetting* of him is nothing else, but his leaving him out of his *protection* and *special favour*. It is the withdrawing of the *light of his countenance* from a man, which if it be for a season, is called *Desertion*; if for ever, it is *Hell*; so that when *Cain* was gone out from

the *presence of the Lord*, he was (as it were) in *Hell*, while he was upon *Earth*. And this part of the Curse is eminently fulfilled upon the *Regicides* and their *Adherents*, who have voluntarily pulled down *Cains curse* upon their own souls; and by excluding and separating themselves from the *Church and Communion* of Gods people, have *gone out from the Presence of the Lord*. This is remarkable, that the greatest part of them never *cared to come near God* in his *Ordinances*, in any part of his *Publick Worship*, since they *killed the King*. God indeed *hid his face from Cain*, but these men have *hid their faces from God*, and run out from his presence without driving: which is so exemplary a Curse upon them, that *he that runs may read it*. For as *Cain*, after he went out from the *presence of the Lord*, was *Mobilis & Vagus*, a wandring Runnagate, that could never be quiet in a place: so these men, after they had forsaken the *Communion of our Church*, were never settled in any thing, but ran from *Error* to *Errour*, and from *Delusion* to *Delusion*, till many of them had quite cast off the *profession of Christianity*. These were *they who separated themselves, sensual, having not the spirit*, which they so much gloried in, *Jude* 19. *They went out from the presence of the Lord*.

7. And lastly, It is a received Opinion among the Jews, that *Cain*, running about in the Woods, was killed by *Lamech* instead of a wild Beast, in the seventh Generation; and so he met with his reward at last, though it were long first. I know S. *Augustine* denies this, upon the account that *Lamech* was not the *seventh*, but the *fifth* from *Cain*; but S. *Hierom* so far defends it, as that it was *majorum nostrorum sententia*, an old Tradition that *Cain* was killed by *Lamech*, who was the seventh from *Adam*, though not from *Cain*. And this is that which we may

Aug. Qu. ex Vet. Test. qu. 6.

Hieron. ad Damasum. Ep. 125

reſt ſomewhat ſecure of too, that as God hath given ſome of theſe wretches their reward in a great deal leſs time; ſo for thoſe that yet remain, the *Revenger of blood* will purſue them, and at laſt, overtake them too, though they may be ſuffered awhile for *greater terrour*, as *Cain* was, to be *Runnagates and Vagabonds upon the Earth*.

I shall conclude all with a ſaying of S. *Hierom*, or whoever was the Author of that Epiſtle, *Ad Virginem in exilium miſſam*, which is among his Works, *Nullus tam crudelis homicida eſt, quam qui ita ſeva alterum ſevit, ut non parcat ſibi*, none ſo *deſperate* a Murderer, as he that will deſtroy himſelf to be revenged upon another. *Cain* never thought what a miſchief he ſhould do to himſelf, in killing his brother. For beſide all the former *curſes*, this *miſery* he brought upon himſelf, that now he was deprived of his brothers *company, counſel, and aſſiſtance* upon all occaſions. And certainly, had not our *King-killers* been poſſeſſed with a ſpirit of ſtrong *deluſion*, they muſt needs have foreſeen, that beſide all the *miſery* they ſhould infallibly bring upon the *Kingdom*, they did but thruſt a *knife* into their own *Throats*, when they *killed the King*. But thus it is, when *God hides his face*, and gives men over to an *infatuated ſpirit*. They were like the *Mad-man* that beat out his own *Brains* with his own *hands*; *Et immemores ſalutis ſuæ, propria manu ſeipſos interimunt, in Reges ſuos proprias convertendo vires*, ſaith the fourth Council of *Toledo*, And being unmindful of their own ſafety, they kill *themſelves* with their own *hands*, who lift up their *hands* againſt their *Kings*.

10 Tom. 9. Hieron. Ep. 5.

Concil. Tolet. 4. Can. 74.

And thus you have ſeen how *Cains Curſe* in every particular is fallen upon the *Regicides*; that we may ſay of them, as S. *Paul* of his Countrymen the Jews, That *wrath is come upon them to the uttermoſt*, 1 *Theſſ.* 2. 16. And

God